

# THE CHEVRA

3'02



Young Israel of Fair Lawn  
The Morris J. Kraut z'l Torah Center  
[www.yifl.org](http://www.yifl.org)  
**Rabbi Eli Belizon**  
Avi Zanjirian  
President

## Shabbos Parshas Pinchas שבת פרשת פינחס שבת מברכים

### July 6, 2018

#### כג תמוז תשע"ח

Shacharis	7:00 AM
Mincha	6:45 PM
Candle Lighting	6:58/8:13 PM
Repeat Shema	8:56 PM

### July 7, 2018

#### כד תמוז תשע"ח

Chevra Mishnayos	7:50 AM
Shacharis	8:35 AM
Sof Zman K"SS	9:16 AM

*Groups for ages 6 & up*

#### **Kiddush following davening**

*(Everyone is reminded to help out and clean up after your children.)*

Boys' Mishnayos	4:00 PM
Seder	7:30 PM
Mincha	8:00 PM

#### **Seudah Shelishis**

Maariv following the shiur by  
Marc Liebman

Shabbos Ends	9:21 PM
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### Sunday

Shacharis I	7:30 AM
Shacharis II	8:30 AM

### Monday-Thursday

Shacharis	7:00 AM
Night Seder	8:45 PM
Sanhedrin Chabura (W)	9:15 PM
Maariv (M-Th)	10:00 PM

### Friday – Rosh Chodesh

Shacharis	6:45 AM
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### **Women's Tefilla Series**

The second part of the women's tefilla series will take place Monday night, July 9 at 8:30 pm and will be given by Rebbetzin Peshi Neuberger. See <https://www.yifl.org/event/womenstefillaseries> for more details.

### **Thank you!**

Thank you to Rabbi and Rebbetzin Belizon and family for once again opening their home and backyard to our annual BBQ!

Thank you to everyone that helped setup and cleanup the tables and chairs!

### **Parshas Ha'Shavua**

## **Parashat Pinhas – The Missing Day of the Bein Hamesarim**

### **Rabbi Eli Mansour**

Parashat Pinhas is almost always the first parasha of the Ben HaMesarim, the three weeks between the fast of Shiva Asar BeTamuz and Tisha BeAv. Of course, we don't believe that there are coincidences, and therefore there must be a reason why this parasha is read during this time period year after year. We might suggest that despite the focus on the tragedies of the Jewish people, we are always aware that there will one day be redemption. This redemption will occur in two stages- first through the coming of Eliyahu HaNavi, and concluding with Mashiah ben David. Pinhas, as the Talmud teaches, is compared to Eliyahu.

As these Three Weeks begin, we are reminded of and encouraged by an awareness of the final redemption, to be ushered in by Eliyahu, who is compared to Pinhas by the Rabbis.

Furthermore, the Talmud teaches that one is not permitted to destroy a bet hakeneset unless another synagogue has already been built. Therefore, we must believe that if God destroyed the Holy Bet HaMikdash, there must be another Temple waiting to appear. Indeed, we say in our Yom Tov prayer, "and You shall show it to us built, and we should rejoice in it being fixed." Parshat Pinhas reminds us to think of the geula, the promised redemption, even at the beginning of these three weeks.

On a deeper level, the Apter Rav, in his Ohev Yisrael, notes that Parashat Pinhas contains the all of Jewish holidays, including, in order, Shabbat, Rosh Hodesh, Pesah, Shavuot, Rosh HaShana, Yom Kippur, Sukkot and Shemini Atzeret. All together there are twenty one festive days. He writes: "These twenty one days between Shiva Asar BeTamuz and Tisha BeAv correspond to the twenty one holidays mentioned in the parasha." Apparently, he means to say that these twenty one days upon which we mourn the absence of the Bet HaMikdash will one day be celebrated with the festive sacrifices mentioned in our Parasha.

However, there seems to be a small yet significant problem with this interpretation. If we include Tisha BeAv, there are actually twenty two days during the Ben HaMesarim!

Rav Zadok Hakohen, in his Peri Zadik (Parashat Matot), explains that these three weeks are unique since God Himself is also in exile, and He is closer

to us; it is a therefore a time conducive to spiritual growth. He further explains that the twenty two days of the Bein HaMesarim (i.e. including Tisha BeAv), correspond to the twenty two letters of the alphabet. These twenty two letters are the letter with which the Torah is written, and they are therefore the twenty two letters of the Torah. If so, we might suggest that the Temple was destroyed because the Jewish people rebelled against the aleph-bet, i.e. against the Torah which was written with twenty two letters. As these twenty two days correspond to the twenty two letters of the Torah, on each day is a day we atone for the sins of our forefathers. The Kinot, said on Tisah BeAv, are alphabetized in order to emphasize this very point.

I would like to take this a step further. The Talmud teaches that on the 17th of Tamuz, Moshe Rabbeinu came down from Har Sinai, saw the Jewish people worshipping the golden calf, and threw down the tablets (luhot). The Rabbis teach us that once the letters of the Torah lost their value, the tablets became “dead weight,” which Moshe Rabbeinu could no longer hold, and he therefore threw them to the ground. The Talmud teaches that all of the letters of the alphabet appear on the first tablets, except for the letter “tet”- which does appear on the second set of tablets.

What happened to these letters? The Rama MiPano explains that these twenty one letters contained the entire Written and Oral law. However, when Moshe Rabbeinu threw down the tablets, the letters of the tablets dispersed around the world. In other words, the letters of the Torah are spread, in potential, around the world, waiting to be actualized and redeemed. Interestingly, there is one letter which was not thrown to the ground, the letter “tet”- which represents the word “tov” (good). The word “tov” is sometimes used to describe Torah- “ki lekah tov natati lachem”. Had the letter “tet”, representing Torah, been cast to the ground, the Jewish people may never have been able to repent and move forward.

During the Ben HaMesarim, for twenty one days, we mourn the missing twenty one letters - the twenty one letters

written on the luhot which were smashed on Shiva Asar BeTamuz. Tisha BeAv, however, does not correspond to a letter, as it represents the potential for good, the “tet” which wasn’t destroyed. Although on Tisha BeAv we sit as mourners, Tisha BeAv is described by Megillat Eikha as a “moed,” a potential festival, and therefore, after hatzot (noon), we already sit on chairs and begin to focus on the nehama, the consolation of the “tet,” the good which we will one day celebrate on Tisha BeAv.

## Parshas Pinchas – Second Guessing Pinchas

### *Rabbi Yissocher Frand*

The beginning of this week’s parsha states: “Pinchas son of Elazar son of Aharon the Priest, turned back My Anger from the Children of Israel” [Bamidbar 25:11]. Rash”i quotes from our Rabbis, who explain why it was necessary to trace the genealogy of Pinchas back to Aharon: Because the Tribes were teasing him, “Look who took it upon himself to kill a Prince of a Tribe of Israel? He himself [Pinchas] is a grandson (on his mother’s side) from not only an idolater, but from a high priest of idolatry [Yisro].” Therefore it is necessary for the Torah to trace his distinguished lineage, as if HaShem [G-d] is saying, “Don’t complain against My Pinchas.”

The Shemen HaTov provides a very important insight about people. A terrible incident had just occurred. HaShem had become very angry with Klal Yisroel [the Jewish people], and as a result, there was a plague and people were dying. Nobody knew what to do. Pinchas took the law into his own hands, killed Zimri and Kozbi, and the plague stopped!

At that moment in history, was Pinchas a hero or a villain? Clearly he was a hero; he stopped the plague. Who would complain about a person who stopped a plague? What then does it mean that “the Tribes were murmuring about him” and saying he was wrong and should not have done it?

The Shemen HaTov says that certainly people were happy with what Pinchas

did. If a poll had been taken at the time — was Pinchas wrong or was Pinchas right — there would have been an overwhelming vote of support for Pinchas’ action. However, people were saying that “Of course the action was correct and necessary, but Pinchas was not the appropriate person to take such action.” Others were saying, “I could have done it better” or “I could have stopped the plague a different way.”

The Shemen HaTov comments that “we practically cannot find a place where this complaint is not heard.” There is no shul in the world where this is not a problem. Such complaints about controversial actions are always heard against the Rabbi or against the Gabbai. There are always the naysayers; there are always guys who sit on the sides and say “yes, of course it had to be done, but...” Their statement is always followed by a comment, such as “not him,” “not this way,” “not that way.” There is always a complaint.

The Sfas Emes discusses the continuation of the above-mentioned pasuk: “when he [Pinchas] acted Jealously on My behalf in their midst.” There are times when kana’us [zealous religious Jealousy] is appropriate and necessary. It must be done with great caution and great wisdom, but there is a time and place for kana’us. Who implanted this attribute in the Jewish people? Pinchas. If Pinchas was our “teacher”, who taught us this entire attribute of kana’us, then we might think it inappropriate for the “disciples” to have complaints against him.

This, too, is typical. How often does it happen that we turn to people from whom we learned and who put us on our feet and say to them, “No, we are better than you; we know how to do it better?” This is all part of the same syndrome, the phenomenon of the “Monday morning quarterback”.

That is what happened here. It was the “I can do it better syndrome.” That is why the verse traces the lineage of Pinchas to Aharon, to tell us that HaShem is not pleased with such criticism.

## Shabbat Shalom!